

THE MORAL
CHARACTERS
OF
THEOPHRASTUS.

Translated from the Greek.

By EUSTACE BUDGELL, *Esquire.*

Reddere personae scit convenientia cuique.

HON.

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An EXTRACT from the *Lover*
and *Reader*, publish'd by Sir RICHARD STEEL, concerning this
Translation of THEOPHRASTUS.
N^o. 39. P. 219.

— **A** *S* I was going on with Will. Wormwood's amour, I received a present from my bookseller, which I found to be the characters of Theophrastus, translated from the Greek into English by Mr. Budgell.

It was with me, as I believe it will be with all who look into this translation; when I had begun to peruse it, I could not lay it by, 'till I had gone thro' the whole book; and was agreeably surprised to meet with a chapter in it, entitled, A discontented temper, which gives a livelier picture of my cousin Wormwood, than that which I was drawing for him myself. It is as follows,

C H A P. XVII.

A discontented Temper.

' A discontented temper, is *A*
a ' frame

' frame of mind which sets a man upon
' complaining without reason. When
' one of his neighbours who makes
' an entertainment, sends a servant
' to him with a plate of any thing
*' that is nice, *What, says he, your**
' master did not think me good enough to
' dine with him? He complains of his
' mistress at the very time she is ca-
' reffing him; and when she redoubles
*' her kisses and endearments, *I wish,**
*' says he, *all this came from your heart.**
' In a dry season he grumbles for
' want of rain, and when a shower
*' falls, mutters to himself, *Why could**
' not this have come sooner? If he
' happens to find a purse of money,
*' *Had it been a pot of gold, says he, it**
' would have been worth stooping for.
' He takes a great deal of pains to
' beat down the price of a slave;
' and after he has paid his money for
*' him, *I am sure, says he, thou art**
*' good for nothing, or *I should not have**
' had thee so cheap. When a messen-
' ger comes with great joy to acquaint
' him that his wife is brought to bed
' of

' of a son, he answers, *That is as*
 ' *much as to say, friend, I am poorer by*
 ' *half to day than I was yesterday. Tho'*
 ' *he has gain'd a cause with full costs*
 ' *and damages, he complains that his*
 ' *council did not insist upon the most*
 ' *material points. If after any mis-*
 ' *fortune has befallen him, his friends*
 ' *raise a voluntary contribution for*
 ' *him, and desire him to be merry,*
 ' *How is that possible, says he, when I*
 ' *am to pay every one of you his money a-*
 ' *gain, and be obliged to you into the bar-*
 ' *gain?*

The instances of a discontented tem-
per which Theophrastus has here made
use of, like those which he singles out to
illustrate the rest of his characters, are
chosen with the greatest nicety, and full
of humour. His strokes are always fine
and exquisite, and tho' they are not some-
times violent enough to affect the imagi-
nation of a coarse reader, cannot but give
the highest pleasure to every man of a
refined taste, who has a thorough insight
into human nature.

As for the translation, I have never
 a 2 *seen*

seen any of a prose author which has pleased me more. The gentleman who has obliged the publick with it, has followed the rule which Horace has laid down for translators, by preserving every where the life and spirit of his author, without servilely copying after him word for word. This is what the French, who have most distinguished themselves by performances of this nature, so often inculcate when they advise a translator to find out such particular elegances in his own tongue as bear some analogy to those he sees in the original, and to express himself by such phrases as his author would probably have made use of, had he written in the language into which he is translated. By this means, as well as by throwing in a lucky word, or a short circumstance, the meaning of Theophrastus is all along explained, and the humour very often carried to a greater height. A translator, who does not thus consider the different genius of the two languages in which he is concerned, with such parallel turns of thoughts and expression

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pression as correspond with one another in both of them, may value himself upon being a faithful interpreter; but in works of wit and humour will never do justice to his author, or credit to himself.

As this is every where a judicious and a reasonable liberty, I see no chapter in Theophrastus where it has been so much indulged, and in which it was so absolutely necessary, as in the character of the Sloven. I find the translator himself, tho' he has taken pains to qualify it, is still apprehensive that there may be something too gross in the description. The reader will see with how much delicacy he has touched upon every particular, and cast into shades every thing that was shocking in so nauseous a figure.

C H A P. XIX.

A S L O V E N.

'SLOVENLINESS is such a
'neglect of a man's person, as makes
'him offensive to other people. The

‘ Sloven comes into company with a
‘ dirty pair of hands, and a set of
‘ long nails at the end of them, and
‘ tells you for an excuse, that his fa-
‘ ther and grandfather used to do so
‘ before him. However, that he
‘ may out-go his fore-fathers, his fin-
‘ gers are covered with warts of his
‘ own raising. He is as hairy as a
‘ goat, and takes care to let you see
‘ it. His teeth and breath are per-
‘ fectly well suited to one another.
‘ He lays about him at table after a
‘ very extraordinary manner, and
‘ takes in a meal at a mouthful;
‘ which he seldom disposes of with-
‘ out offending the company. In
‘ drinking he generally makes more
‘ haste than good speed. When he
‘ goes into the bath, you may easily
‘ find him out by the scent of his oil,
‘ and distinguish him when he is
‘ dress’d by the spots in his coat. He
‘ does not stand upon decency in con-
‘ versation, but will talk sinut, tho’
‘ a priest and his mother be in the
‘ room. He commits a blunder in
the

‘ the most solemn offices of devotion,
 ‘ and afterwards falls a laughing at
 ‘ it. At a consort of musick he
 ‘ breaks in upon the performance,
 ‘ hums over the tune to himself, or
 ‘ if he thinks it long, asks the mus-
 ‘ cians *Whether they will never have*
 ‘ *done?* He always spits at random,
 ‘ and if he is at an entertainment, ’tis
 ‘ ten to one but it is upon the servant
 ‘ who stands behind him.’

*The foregoing translation brings to
 my remembrance that excellent observa-
 tion of my Lord Roscommon’s.*

None yet have been with *admiration* read,
 But who (beside their *learning*) were *well-bred*.
 Lord Roscommon’s essay on translated verse.

*If after this the reader can endure
 the filthy representation of the same fi-
 gure exposed in its worst light, he may
 see how it looks in the former English
 version, which was published some years
 since, and is done from the French of
 Bruyere.*

Nastiness or Slovenliness.

‘ SLOVENLINESS is a lazy
 and

‘ and beastly negligence of a man’s
‘ own person, whereby he becomes
‘ so sordid, as to be offensive to those
‘ about him. You’ll see him come
‘ into company when he is cover’d
‘ all over with a leprosy and scurf,
‘ and with very long nails, and says,
‘ those distempers were hereditary,
‘ that his father and grandfather had
‘ them before him. He has ulcers
‘ in his thighs, and boils upon his
‘ hands, which he takes no care to
‘ have cured, but lets them run on
‘ till they are gone beyond remedy.
‘ His arm-pits are all hairy, and most
‘ part of his body like a wild beast.
‘ His teeth are black and rotten,
‘ which makes his breath stink so
‘ that you cannot endure him to
‘ come nigh you; he will also snuff
‘ up his nose and spit it out as he eats,
‘ and uses to speak with his mouth
‘ cramm’d full, and lets his victuals
‘ come out at both corners. He
‘ belches in the cup as he is drinking,
‘ and uses nasty stinking oil in the
‘ bath. He will intrude into the best
‘ com-

' company in sordid ragged cloaths.
 ' If he goes with his mother to the
 ' soothsayers, he cannot then refrain
 ' from wicked and prophane expres-
 ' sions. When he is making his ob-
 ' lations at the temple, he will let the
 ' dish drop out of his hand, and fall
 ' a laughing, as if he had done some
 ' brave exploit. At the finest con-
 ' sort of musick he can't forbear clap-
 ' ping his hands, and making a rude
 ' noise; will pretend to sing along
 ' with them, and fall a railing at them
 ' to leave off. Sitting at table, he spits
 ' full upon the servants who waited
 ' there.

*I cannot close this paper without ob-
 serving, That if gentlemen of leisure
 and genius would take the same pains
 upon some other Greek or Roman au-
 thor, that has been bestowed upon this,
 we should no longer be abused by our
 booksellers, who set their hackney-wri-
 ters at work for so much a sheet. The
 world would soon be convinced, that
 there is a great deal of difference be-
 tween putting an author into English,
 and translating him.*

THE

THE LIFE

OF
THEOPHRASTUS.

THEOPHRASTUS was the son of a fuller, and born at *Eressus*, a small town in the island of *Lesbos*, which *Alexander* afterwards spared upon the intercession of *Aristotle*, for having given birth to this philosopher. He studied under *Leucippus* in his own country, afterwards heard *Plato*, and was last of all the scholar of *Aristotle*. He soon became the favourite disciple of that great man, who observing the sweetness of his temper and the peculiar elegance of his expressions, changed his true name, *Tyrtamus*, into that of *Euphrastus*, which signifies in Greek *The fine speaker*. Yet even this name not sufficiently expressing the high idea his master had conceived of his eloquence, he afterwards called him *Theophrastus*, or *The divine speaker*.

When *Aristotle* now grew old and infirm,
his

his disciples came to him, and desired he would name his successor, which he did in the following remarkable manner. He told them only at first, that he would do what they desired when he saw it convenient, but immediately after, pretending not to like the wine he drank, he ordered them to bring him some *Rhodian* and *Lesbian*. *Menedemus* and *Theophrastus* were at that time two of his most eminent scholars. The first of *Rhodes*, the second of *Lesbos*. *Aristotle* having tasted both the wines said, that each of them was excellent in its kind, but that he looked upon the *Lesbian* to be the more agreeable. His disciples, who stood round him, took this as the most obliging declaration he could have made in favour of *Theophrastus*, without shocking *Menedemus*; and therefore immediately applied themselves to the former upon the death of their master.

Aristotle not only left him the succession of his school, but the care of his writings; so that it is *Theophrastus* to whom we are obliged for the works of that great man. To shew more, if possible, the love and esteem he had for him, he appointed him by his will, which is yet extant, one of the guardians to his children; and desired that if *Nicanor* should happen to dye,
Theo-

Theophrastus might marry his daughter. *Theophrastus* became so famous throughout all *Greece*, that, according to *Suidas*, he had no less than four thousand four hundred and seventy disciples at the same time. This extraordinary reputation drew upon him the envy of his contemporaries. *Sophocles*, the son of *Amphiclides*, being pretor, under pretence of hindring riotous assemblies, got a law past to forbid all philosophers teaching in publick schools, upon pain of death. This decree obliged *Theophrastus* to leave *Athens*; but the year following, *Philo*, who had been a disciple of *Aristotle's*, coming into the pretorship, not only procured the repeal of this decree, but accused *Sophocles* before the people, of the innovation he had made in the laws of his country; upon which *Sophocles* was fined five talents, and *Theophrastus* reinstated in the *Lyceum*.

From this time, so great was the affection of the people to him, that one *Agonides* had like to have been punished with death, for offering to prefer against him a charge of impiety. *Hermippus* says, that he was very neat in his apparel, and went every day richly drest to the *Lyceum*, where, contrary to the custom of his predecessor *Aristotle*, he sat down while he spoke to his

his disciples. As there was a peculiar beauty in his language, so he omitted no gesture which he thought suitable to his subject; insomuch, that when he was once drawing the character of a glutton, he was observed to give a particular humour to his discourse by licking his lips in several parts of the description. His great learning and humanity, procured him not only the esteem of his own country-men, but of several foreigners: *Cassander* king of *Macedon* was his intimate friend; and *Ptolomy* the first king of *Egypt* constantly corresponded with him by letters. That he was a good patriot, and a lover of the constitution of his country, appears from his chapter of the *Oligarchist*, in the following work: but besides this, *Plutarch* records a passage in his life, which very highly redounds to his honour, namely, that when his native country was oppress'd with tyrants, he assisted *Phydias* so effectually with his money and interest, that he twice restored liberty to the whole island of *Lesbos*.

Several of his sayings are transmitted to posterity, some of the most remarkable of which are these. *It is safer trusting to an unbridled horse, than to an intemperate tongue. Of all things that we waste, time is*

the most precious. We ought not to love strangers first, and try them afterwards, but try them first, and love them afterwards. The soul pays a dear rent for living in the body. It is but a short-liv'd lie that is produced by envy and defamation. Stand in awe of thy self, and thou shalt not be ashamed before others. The good need but few laws. A blush is the complection of virtue. The envious are the most unhappy of men, as they are not only tormented by their own misfortunes, but by the good success of others. Beneficence, rewards, and punishments are the props of humane society. Honour is only to be acquired by action. Love is the business of the idle. A woman ought neither to be seen herself, nor see men richly dress'd; both the one and the other are too great temptations to lasciviousness. Love is a violent desire that has no foundation in reason; the entrance to it is easy, but it is hard to get out of it. Seeing a young man sit silent at a feast, If you are foolish, says he, you act wisely in saying nothing; if you are wise, you act foolishly.

Diogenes Laertius gives us a catalogue of his writings, and makes them amount to above two hundred different treatises,
most

most of which are lost. He lived to a very great age. A few moments before his death, his disciples standing round his bed, and desiring to know if he had any thing to recommend to them, he spoke after the following manner:

Life is a dream: The pursuit of FAME cheats us of a considerable number of our years, but we can scarce get into the possession of it, when we are snatched from its enjoyment by death. If you can despise it, you will save yourselves much trouble and anxiety of mind; but if you pursue the studies of philosophy, fame will be the consequence. Only remember that few things in life are solid goods. For my own part, it is too late for me to consider which way of life is the most eligible, but you who are to survive me, cannot think too deliberately before you make your choice. Having spoke thus he expired.

It appears by his will that he died very rich, and retained to the last the utmost gratitude for the memory of his master *Aristotle*, whose son *Nicomachus* was one of his favourite disciples. The will itself is preserved intire by *Diogenes Laertius*, which I shall lay before the reader, as it cannot but give him a very lively idea of that humanity and good-nature, which

were so peculiar to this great philosopher.

“ I hope all things may go well with
“ me; but in case of death, I will as fol-
“ lows. I give to *Melantes* and *Pancre-*
“ *on*, sons of *Lea*, all the furniture of the
“ house. As for the money *Hipparchus*
“ last received for me, I would have it
“ laid out in the following manner. Let
“ the *Museum* and the temple be repair-
“ ed, and made finer if possible than they
“ were before. Let the statue of *Ari-*
“ *stotle*, with the other donations, be set
“ up in the temple. Let the little *Portico*
“ adjoining to the *Museum* be rebuilt, and
“ the several maps of the world hung up
“ in the lower *Portico*. Let an altar be
“ erected not far from it, and let it be
“ such a one as may want nothing of
“ beauty or perfection. I will also, that
“ the statue of *Nicomachus*, which is in
“ *Praxiteles's* hands, be finished, and set
“ up where my executors hereafter-nam-
“ ed shall think convenient. Thus
“ much for the temple and the donaries.
“ My estate at *Stagira* I give to *Callinus*.
“ All my books to *Neleus*. The garden,
“ walk, and all the adjoining houses, I
“ bequeath to my friends hereafter-nam-
“ ed, upon condition nevertheless that
“ they do not alienate any part of them,
“ nor

“ nor pretend to any particular property
 “ to them, but esteem them as so many
 “ places consecrated to philosophy, which
 “ they ought to possess in common, and
 “ use together like friends. The persons
 “ to whom I will these should be in com-
 “ mon are, *Hipparchus, Neleus, Strato,*
 “ *Callinus, Demotimus, Demeratus,*
 “ *Callisthenes, Melantes, Pancreon, and*
 “ *Nicippus.* Let *Aristotle* also, the son
 “ of *Midias* and *Pythias*, if he be inclin-
 “ ed to study philosophy, enjoy the
 “ same privileges with those above-men-
 “ tioned, and let the most ancient of my
 “ friends take care that he be instructed
 “ as well as possible. I desire to be buri-
 “ ed in any part of the garden which my
 “ executors shall think most proper; and
 “ that they put themselves to no super-
 “ fluous expence, either about my func-
 “ ral or my monument. When the tem-
 “ ple, gardens and walks shall be repair-
 “ ed, as I have already ordered, my
 “ will is that *Pompylus* still live in the
 “ house, and take care of all things as he
 “ did in my life-time; and I heartily re-
 “ commend him to the friendship and
 “ good offices of all those who are to en-
 “ joy the above-mentioned privileges. As
 “ for *Pompylus* himself, and *Threptes*,

“ both whom I have long since manumitted, and who have been very useful to me, my will is that they firmly keep and possess whatever I have already given them, together with what they have acquired by their own industry, and the two thousand *Drachmas* I have ordered *Hipparchus* to pay them. I have often acquainted *Melantes* and *Pancreon* with my resolution in relation to these my two servants, who assented to what I desired. I give them likewise *Stomatales* and the girl. Of my slaves, I bestow on *Molon*, *Cimon* and *Parmenes* and *Callias*, when they shall have worked four years longer in the gardens, and continue to behave themselves well, let them also be made free. Let my executors give as many of my household goods to *Pompylius* as they shall think fit, and sell the rest. I give *Cario* to *Demotimus*, *Donax* to *Neleus*. Let *Eubius* be sold. Let *Hipparchus* give to *Callinus* three thousand *Drachmas*. If *Hipparchus* who has been extremely serviceable to me, were not at present perplexed in his private affairs, I should have given *Melantes*, *Pancreon* and him a joint estate together ; but as his circumstances

ces

T H E O P H R A S T U S. xix

“ ces now stand, I judge it may be more
 “ beneficial for each of them that the
 “ two former should receive a certain
 “ sum of money from *Hipparchus*. Let
 “ *Hipparchus* therefore give to *Melautes*
 “ and *Pancreon* each of them a talent.
 “ Let him also defray all the necessary
 “ expences of the buildings before-men-
 “ tion’d, after which I release him from all
 “ debts or contracts whatsoever that may
 “ have been between us. If any money
 “ shall be returned to me from *Chalcis*,
 “ let *Hipparchus* take it as his own. I
 “ appoint executors to this my will,
 “ *Hipparchus*, *Neleus*, *Strato*, *Callinus*,
 “ *Demotimus*, *Callisthenes*, and *Ctesar-*
 “ *chus*.”

It is remarkable that *Pompylus* the faith-
 ful domestick, whom *Theophrastus* menti-
 ons so kindly in his will, and to whom
 he leaves such generous marks of his e-
 steem, had so well improved under his
 master that he became himself a very e-
 minent philosopher.

The death of *Theophrastus* was univer-
 sally lamented throughout all *Greece*,
 and the whole people of *Athens*, to ex-
 press the respect they had for him, fol-
 lowed his body on foot to the grave.

T H E

T H E P R E F A C E.

THERE having already been two translations of the Characters of *Theophrastus*, one in *French* and the other in *English*, the publick will doubtless expect I should say something of this version, and perhaps will not be displeased with a few remarks on the work itself.

Theophrastus writ in the hundred and fifteenth Olympiad, that is, above three hundred years before the birth of our Saviour. There are, I presume, few people who will not be pleased to see the characters of mankind in that early age, and the manners of the people of *Athens*, the most celebrated republick in *Greece*, described by so masterly a hand. The book I have translated, has been ever look'd upon as one of the most valuable pieces of antiquity. It was translated into *French* several years since by the famous *Monsieur Bruyere*, and probably gave the first hint to that excellent author for his own succeeding characters. As for our *English* translation, I shall say no more of it, but that it is wholly done from the *French*, and as it always happens in a translation of a translation, is every where flat and spiritless. It might perhaps be thought too hard if I should say *Monsieur Bruyere* was afraid of having *Theophrastus* outshine himself; yet I shall make no scruple to affirm that the method he has used in translating him, has very much taken from the beauty of his author.

The very life and soul of these characters seems to consist in their being struck at an heat, and in a peculiar smartness and turn, which ought, if possible, to be preserved in every sentence. If the reader is diverted in the midst of a character, and his attention called
off

xxii *The P R E F A C E.*

off to any thing foreign to it, the lively impression it should have made is quite broken, and it loses more than half its force. *Theophrastus* at the time he writ, refer'd to nothing but what was well known to the meanest person in *Athens*; but as *Monsieur Bruyere* has manag'd it, by hinting at too many *Grecian* customs, a modern reader is obliged to peruse one or two notes, which are frequently longer than the sentence itself he would know the meaning of.

In order to avoid this, I have taken a pretty deal of liberty in the present translation; and been much more sollicitous to preserve the spirit and humour of *Theophrastus*, than his words. I have carefully read over the notes of *Casaubon* and *Duport*, to whom I am oblig'd for the meaning of several obscure passages. I have usually followed his interpretation in which there was most humour, and sometimes ventured to differ from them both; so that the reader may, if he pleases, look upon this translation of *Theophrastus*, as a short *Commentary* interwoven with the *Text*. I have indeed still given a *Grecian* cast to the whole work; but as there is not one sentence but what a reader of common understanding, tho' no scholar, may easily take the meaning of, I have added no notes.

Every one who is acquainted with the *Greek* tongue, will find that some of the titles to the following characters express so many complex Ideas, that it was impossible to translate them by any single *English* word; for which reason I found myself obliged now and then to explain them.

I shall say nothing more about the present translation, but that I was particularly forced to vary from my author in the 19th chapter, entitled, a *Sloven*. The truth of it is, the original was so very coarse, that the politeness of the present age would never have endured it; and yet the *French* translation is not at all more delicate.

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cate. I shall make no apology for this, and only wish that chapter, as much as I have soften'd it, may pass uncensur'd among my well-bred readers.

It is evident, from the introduction to the following Characters, that *Theophrastus* had a design to have treated of all the *Vertues* and *Vices*; but not beginning, as he himself tells us, till he was ninety nine years old, it is probable that he did not live long enough to finish his work. There are the titles only of two more chapters found in some old manuscripts.

The reader will see most exquisite touches of humour, with an exact copy of nature, in every character; and I believe I may venture to affirm, that if several of them were well worked up, and brought upon the *British* theatre, they could not fail of success. *Theophrastus* indeed may not be improperly called the *Father of Comedy*; *Menander* the comick-poet was his disciple, and, as *Pomphilas* informs us, was oblig'd for a great part of his humour to the conversation and writings of his master.

The same author says that *Theophrastus* himself was very much delighted with *Comedies*: and we may observe that among the lost works of our author there were two treatises, the one concerning *Comedy*, and another of *The nature of ridicule*.

Every one knows that *Terence* formed himself upon *Menander*, and had doubtless also an eye to the writings of this philosopher. The characters of *Gnatho* and *Thraso* in particular, which are look'd upon as the two most humourous in *Terence*, are very excellent copies of the *Flatterer* and vain-glorious *Coward* in *Theophrastus*.

The plan of *Theophrastus* is extremely narrow, none but so great a genius could have succeeded in it, since, as *Monsieur Bruyere* observes, he has made use in all his characters but of one single figure, namely description or *Enumeration*.

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There are some characters which at first sight may possibly seem to be the same, but whoever observes them narrowly, will find that *Theophrastus* no where so finely discovers his perfect knowledge of humane nature as in the different circumstances that compose those several characters. Instances of this are to be met with in the three sorts of avarice, the two impertinent men, &c. The nicety of his discernment in this particular is so very conspicuous, that one cannot sufficiently regret the loss of that work which I find among the catalogue of his writings, recorded by *Diogenes Laertius*, under the title of (*Ἀρετῶν διαφοραὶ*) *The differences of virtues.*

I cannot conclude this preface without observing that the learned *Casaubon*, and *Mr. Needham* of *Cambridge*, (who has lately put out a very neat edition of *Theophrastus*,) are both of opinion, that several of these characters are confounded and mixed together, that some of them are imperfect; and that we have lost the titles of others. Their reason is, that they frequently find under one title several circumstances which they cannot conceive so properly to belong to it. With submission; I cannot help being of a different sentiment; and think that this seeming perplexity may very easily be accounted for. *Theophrastus* was the SPECTATOR of the age he lived in: he drew the pictures of particular men; and while he was describing, for example, a *Miser*, having some remarkable offender of this kind in his eye, he threw in a circumstance or two, which, tho' they might not possibly be proper examples of *Avarice*, served to make the picture of the man complete. A character therefore in *Theophrastus* may be compared to a looking-glass that is placed to catch a particular object; but cannot represent that object in its full light, without giving us a little landskip of every thing else that lies about it.

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C H A R A C T E R S
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T H E O P H R A S T U S .

The I N T R O D U C T I O N .

BEFORE I enter'd on the following work, I have often wondered, and am still at a loss to account for it, how it comes to pass, that tho' all *Greece* lies under the same climate, and tho' all its inhabitants are educated alike, there should notwithstanding be so great a diversity in our *manners*. Since then (my dear *Polycles*) I have a long time been making observations on human nature, having lived in the world ninety nine Years, and conversed with men of all humours and tempers; since I have thoroughly considered both the virtuous and the vitious part of mankind, and diligently compared them one with another,

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I thought I could not employ my time better than to represent them under their respective *characters* and ways of living; and not only to draw the *Greeks* in general, but even to touch those particulars by which one man is distinguished from another. I am in hopes, my dear *Polycles*, that a work of this nature will be of some use to posterity, as it will set before them what examples they ought to follow, and recommend to them such persons as may deserve their acquaintance, their friendship, and their imitation. I submit the truth and justness of the following characters to your judgment, and without further preface shall begin with that of *dissimulation*. I will first of all define this vice, then describe a *dissembler*, and shall afterwards consider other dispositions of the mind in the same method.

C H A P. I.

D I S S I M U L A T I O N.

DISSIMULATION is *The art of speaking and acting in disguise, to bring about some selfish design.* The disssembler makes a visit to his enemy, as if he were so far from hating him that he took a particular pleasure in his conversation. He praises and caresses those whom he undermines, and is outwardly inconsolable for their misfortunes, whilst he rejoices at them in his heart. If you speak ill of him, he is so meek as to forgive you. If you utter the most bitter invectives against him, he thanks you for telling him his faults. After having done a man an injury he redoubles his professions of friendship, and sweetens him out of his resentments. If you go to him upon any affair, which he knows cannot possibly be deferred, he beseeches you to call upon him another time. He is mysterious in all his proceedings, and to hear him talk, a man would fancy he spent his whole life in deliberating without ever coming to a resolution. He has an *under-meaning* in the most indifferent things he

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says.

4 DISSIMULATION.

says. He does not so much as tell you, he is just returned from the country, that it was dark before he came to town, or that his head ached upon the road, without having a design upon you. When you would borrow of him, he never was so bare of money in his life, but when he is really out of cash, talks of nothing but the fulness of his coffers. After having listened very attentively to all the circumstances of an affair, he begs your pardon for not having minded what you were talking of. He fixes his eye upon a person for an hour together, and immediately after never saw him. His memory is so very treacherous, that he forgets every thing he has *articled* with you, which is not to his advantage. He has one short answer which serves him upon all occasions, *He will consider of it.* He cannot possibly comprehend an affair which a little before he himself explained to you. His censures are very artificial, and covered under a seeming surprize! *'Tis impossible,* says he, *you amaze me, I'm astonish'd.* He is so startled at what you tell him, that *sure he is not himself.* After a short pause his wonder rises upon him. *Why* (says he) *he told me quite another story. This is all a riddle. You can*

FLATTERY. 5

can never be in earnest. I don't know how to disbelieve you, and yet I would not willingly think so ill of him. Take great care that you are not misled by such broken hints, double expressions and cunning exaggerations. The poison of a viper is not more insinuating, or more pernicious.

C H A P. II.

F L A T T E R Y.

FLATTERY is *A manner of conversation very shameful in itself, but beneficial to the flatterer. If a flatterer is upon a publick walk with you, Do but mind, says he, how every one's eye is upon you. Sure there is not a man in Athens that is taken so much notice of. You had justice done you yesterday in the portico. There were above thirty of us together, and the question being started, who was the most considerable person in the commonwealth? the whole company was of the same side. In short, sir, every one made familiar with your name. He follows his whisper with a thousand other flatteries of the same nature. If a bit of lint sticks to your garment, he*

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takes

takes it off with great officiousness. If the wind has blown a feather or straw into your hair, he picks it out very carefully, and shewing it you with a most insipid smile, *How old you are grown*, says he, *since I saw you last!* 'Tis time enough, methinks, for a man of your age to have grey hairs in his head. Whenever the person to whom he would make his court begins to speak, the *sycophant* begs the company to be silent, most impudently praises him to his face, is in raptures all the while he talks, and as soon as he has done, cries out, *That is perfectly right!* When his patron aims at being witty upon any man, he is ready to burst at the smartness of his raillery, and stops his mouth with his handkerchief that he may not laugh out. If he walks with him in the street, he clears the way for him, and makes every one stand still till he is gone by. When he comes home and calls his children about him, the *flatterer* has a pocket full of apples for them, which he distributes among them with a great deal of fondness; wonders to see so many fine boys, and turning about to the father, tells him, *They are all as like him as they can stare.* His patron can't so much as try on a shoe, but he falls a compli-

plimenting him upon the shape of his foot. If he makes a visit, our parasite runs before him, gives notice to the master of the house; and returns quite out of breath, to let him know that every thing is ready for his reception. He is perfectly well versed in all female business, and is as handy among the women as the best of them. When he is invited to a feast, he is the first man that calls for a glass of wine, and is wonderfully pleased with the deliciousness of the flavour; gets as near as possible to the man of the house, and tells him with much concern, that *he eats nothing himself*. He singles out some particular dish, and recommends it to the rest of the company for a *rarity*. He desires the master of the feast to sit in a warmer part of the room, begs him to take more care of his health, and advises him to put on a supernumerary garment this cold weather. He is in a close whisper with him during the whole entertainment, and has neither eyes, nor ears for any one else in the company. When he sees a great man enter the theatre, he snatches the cushion from his servant, and places it under him himself. If a man shews him his house, he extols the architect, admires the gardens, and expatiates upon

8 IMPERTINENCE.

upon the furniture. If the owner is grossly flattered in a picture, he out-flatters the painter, and though he discovers a great likeness in it, can by no means allow that it does justice to the original. In short, his whole business is to ingratiate himself with those who hear him, and to wheedle them out of their senses.

C H A P. III.

Impertinence in Discourse.

THIS kind of impertinence is *An habit of talking much, without thinking.* A man who has this distemper in his tongue, shall entertain you, tho' he never saw you before, with a long story in praise of his own wife, give you the particulars of his last night's dream, or the description of a feast he has been at, without letting a single dish escape him. When he is thus enter'd into conversation, he grows very wise, descants upon the corruption of the times, and the degeneracy of the age we live in; from whence, as his transitions are somewhat sudden, he falls upon the price of corn, and the number of strangers that are in town. He undertakes to prove
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IMPERTINENCE. 9

that 'tis better putting to sea in spring than in winter, and that rain is necessary to produce a good crop of corn, telling you in the same breath, that he intends to plough up such a part of his estate next year, that the times are hard, and that a man has much ado to get through the world. His whole discourse is nothing but hurry and incoherence; he acquaints you, that *Demippus* had the largest torch at the feast of *Ceres*, asks you if you remember how many pillars are in the musick-theatre, tells you that he took physick yesterday, and desires to know what day of the month it is. If you have patience to hear him, he will inform you what festivals are kept in *August*, what in *October*, and what in *December*. When you see such a fellow as this coming towards you, run for your life. A man had much better be visited by a fever, so painful is it to be fastned upon by one of this make, who takes it for granted, that you have nothing else to do but to give him an hearing.

CHAP.

C H A P. IV.

R U S T I C I T Y.

RUSTICITY is *A want of knowledge in the common rules of good breeding.* The rustick makes a breakfast upon garlick, and talks to the next man he meets with in a close whisper. He is a clown even in his smell, and prefers a sprig of lavender to all the perfumes of *Arabia*. He does not care for having his foot pinched, and is therefore in danger of breaking his neck in his own shoes. He is boisterous in his discourse, and deafens every one he converses with. He distrusts all his friends and relations, and makes his cook and his groom his privy counsellors. You may find him valuing himself among his workmen and day-labourers upon having been present at a publick debate, in which he said nothing, and laying before them a full state of the question. He troubles his head so little about buttons and garters, that his skin peeps out every where about him. If he happens to travel, whatever curiosities ly in his way, he stops at nothing till he meets with an ox, a goat, or an ass, which
always

always afford him matter of speculation. If he sees a piece of cold meat in his kitchen, he chops it up as fast as he can, but takes particular care that his own cook-maid may not discover him. He frequently helps her to turn the mill, and upon many occasions is as good an housewife as herself. He rises from table before he has half-dined, to see his cattle fodder'd. If any one knocks at his door, he listens very attentively to the voice, and takes care to overhear every part of the message. He has always a great house-dog standing by the table, which he every now and then shakes by the nose, and calls him, The guardian of his family. If you pay him a sum of money, he makes you change almost every piece, to shew he is not to be imposed upon. If he chances to be awakened in a stormy night, he considers to which of his neighbours he has lent a rake, a plough-share, or a reaping-hook; then orders one of his servants to knock them up, and bid them bring it to him immediately. When he comes to town, the chief news he enquires after is the price of hides and salt-fish. He is likewise very inquisitive about the age of the moon. At his leaving an assembly of ladies, he tells them, he must go and
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get his beard off. When he is in a publick bath, he takes no notice of the company, but diverts himself with a catch. You may know him before you see him by his tread. If he passes by a fishmonger's shop about dinner-time, he buys what he likes, and carries it home through the streets in his hand.

C H A P. V.

False Complaisance.

FALSE complaisance is *An art of pleasing those we converse with, by methods not altogether consistent with truth and honour.* He who has this turn of behaviour salutes a man upon a publick walk, at a great distance before he comes up to him, then immediately mends his pace, catches him in his arms, and blesses his good fortune that has brought them so luckily together. After a turn or two, he begs him to name his day when he shall be so happy to see him at his house; oppresses him with compliments, and does not know how to think of parting with him. If you chuse him for your arbitrator in a difference, you must not expect he should be more favourable to you, than

than to your adversary, for it is his business to be well with every body. If he is in company with a knot of strangers, he confesses ingenuously, that he finds more honour and good sense among them, than among his own countrymen. If he is invited to an entertainment, he desires the master of the house that he may have a sight of his children, cries out, *They are the very pictures of their father*, and immediately takes them up in his arms, and kisses them. He then falls a flattering the children themselves, admires their play-things, sets little master upon his knee, and lets him fall asleep in his lap, tho' he would give the world to be rid of him. A man of this make is also sunk in effeminacy. There are very few who ever saw him with a beard on; his teeth find him in employ the greatest part of the morning. He fancies a suit of cloaths grows old in less than a week, and smells like a perfumer's shop. He takes care at all publick diversions to plant himself among the best company, and in the most conspicuous place. He is never seen in a tradesman's house, unless it be at his banker's. He gets acquainted with every young nobleman; and if you look for him in the theatre,

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you may be sure to find him at the elbow of some man of quality. If he purchases any thing, you may conclude 'tis not for his own use, but a present to one or other of his friends. He buys up the commodities one country abounds in, to transport them into another where they are rarities. He sends a *Spartan* dog to a friend in *Cyzicus*, and a pot of *Hymettian* honey to another at *Rhodes*; but at the same time takes particular care that all his neighbours may be acquainted with his generosity. He is so prepared to oblige his friends, that his whole house looks like a toy-shop. In one room you will find a nursery of monkeys, squirrels and *Sicilian* pigeons; in another a collection of canes, essence-bottles, and odd *Persian* figures in pieces of tapestry. He has a little tennis-court belonging to his house, and a neat hall, which he lends out upon occasion to one who gives a consort of musick, or any other publick entertainment; at which time he is sure to be present, and when he hears his house commended, points at the person to whom he has lent it, and says aloud, within his hearing, *You there see the master of it.*

C H A P. VI.

A Profligate or shameless Fellow.

A Profligate fellow is *One who is capable of saying or doing the basest things without any sense of shame.* He makes no difficulty of swearing in a court of justice to what you would have him, and will furnish you with as many oaths as you have occasion for. Reputation is not his business, you are welcome to abuse him as much as you please; 'tis his profession to wrangle, to be noisy, and to have a hand in every thing that does not belong to him. Such a fellow will make one in an antick dance without ever being asked, and throw himself into the most impudent postures, tho' he has neither a mask to disguise him, nor the pretence of drunkenness to excuse him. He is an officer of his own making at all publick shews, gathers the money, ranges the assembly, and keeps out or admits at discretion. He turns his hand to any thing, is sometimes a vintner, sometimes a pimp, and sometimes an excise-man. You see him to-day a crier, to-morrow a cook, and the day following a gamester.

Nothing comes amiss to him. If he has a mother living 'tis odds but she starves. Thievery is one of his particular infirmities; and a jail his ordinary abode; in which he sojourns a great part of his life. You shall sometimes see him gather a crowd round him, call to every one that passes by, talk saucily to those that contradict him, and stun the people with a senseless story of an injury that is done him. Those who are at a distance throng to get near him, while those that are near him are glad to get away as fast as they can. However the impudent varlet talks on, and tells one man the beginning of his story, and another the end, so that no body knows what to make of it. He chuses to signalize himself after this manner on the most solemn occasions, and in places of the greatest concourse, that every body may know there is such an abandoned wretch in being. He is always up to the ears in law, sometimes plaintiff, sometimes defendant; some of his suits he is forced to stand to, and works himself out of others by perjury. You often see him swaggering up and down among the small retainers of the law, whom he obliges by lending them little sums of money at an extravagant
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LOQUACITY. 17

interest. If you go into a cook's shop or a hedge-tavern, 'tis much if you do not see the varlet domineering at the upper end of the table, and regaling himself out of these petty extorsions. In a word, he is always brawling and wrangling, throwing out ill-language to those that come in his way, and makes the whole market-place eccho with his scurrilities.

CHAP. VII.

LOQUACITY.

THAT vice which the world calls LOQUACITY, is *An intemperance of the tongue, that will not suffer it to be at rest.* Sir, you are mistaken in the fact, says one of these talkers to the man he converses with, let the business be what it will; *I am acquainted with the whole affair, and if you please to hear me, will give you an exact account of the matter.* If the other continues speaking, *That you have told us already,* says he, *pray be more concise.* Right, that's just as you say, *what you observe makes me remember the whole perfectly well.* What a happiness it is for two men to talk together that understand one another! But what

was I going to say? Oh! I had forgot one circumstance. Ay, that's it; and I had mind to see if your thoughts agreed with mine. With these breaks and interruptions he runs the man he was speaking to out of all patience: and when he has thus dispatched every one that falls in his way, flings himself into a circle of grave men who are talking upon business, and with one brisk volley of impertinence disperses the whole assembly. He proceeds from thence to the publick schools and places of exercise, where he teazes the masters with a long senseless story, and hinders the young gentlemen from taking their lessons. If he sees any one of the company stealing off, he will needs wait upon him, and talks him to his house. If he happens to learn what pass'd at any publick debate, it finds him in business till he has spread it through the whole town. He can tell you every circumstance in the famous battle of *Arbella*, and is no less particular in the skirmish between the *Lacedemonians* and *Athenians* under the command of *Lysander*. At other times he shall give you a long account of the applause one of his own orations met with; and then, all on a sudden, deviates into invectives against the people

people of *Athens*, while some of his audience fall a yawning, others give him the slip, and no body remembers one word of all he has been saying. A man of this character, if he be joined in a commission with others, is always confounding the court by setting them right; if he be present at a publick shew will hinder any one from attending to it, or if sitting at table will allow none of his hearers time to eat. Rather than want discourse he will confess ingenuously that silence is painful to him, and that he is naturally of a talkative constitution; for which reason he had rather pass for an idle, prating fellow, than be at the pains of saying nothing. He is so insensible of raillery in this point, that he is not angry with his own children when they desire him to talk them asleep with one of *his* stories.

C H A P. VIII.

The NEWSMONGER.

NEWS is *A composition of speeches and facts thrown together at the discretion of the Newsmonger.* Now a *Newsmonger* is one who upon meeting
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an acquaintance, composes his countenance, and asks him with a shrug, What part of the world he has been in, and *What news he hears? What, says he, Have you heard nothing? I'll assure you there is great News abroad;* and without giving him time to answer, *Well, says he, I'll tell you something that will please you.* He then immediately plays upon him a Soldier, a Trumpeter or an Ingineer that are just come from the army, from whom he has received the freshest intelligence; and whom no body can contradict, because no body knows where to find them. *The king and Polispercon, says he, have got a compleat victory; and Cassander is taken prisoner.* If you ask him whether he really believes this piece of news, he replies, the whole town is full of it; that there come fresh accounts every hour, and is particular in the number of the slain; he adds, that one might read it in the looks of the magistrates; and then whispers he is privately inform'd, that a *Macedonian* who was present in the action, arrived express at a certain great man's house five days ago, and has lain there conceal'd ever since. Upon this he breaks the thread of his narration, and very artfully falls a pitying *Cassander;*

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A most unhappy prince! says he, *we see the turns of fortune! he was a brave man, to give him his due, but let me beg of you not to mention any thing of what I have told you;* and the next moment shoots away, and visits every body he knows to tell them the same story. I must own I am amaz'd at this sort of fellows, and cannot possibly see what it is they propose to themselves; for besides that nothing is so base as a lie, it often proves detrimental to them. When they have gathered the rabble about them, and are amusing them with their intelligence, they have often their pockets pick'd by one of the audience. While they are fighting over their battles, and conquering by sea and land in the *Portico*, they are fined for not appearing in court: After having taken and pillaged two or three cities in a morning, they often lose their dinner for their pains. The truth of it is, their condition is most ridiculously wretched. There is not a shop, a porch, or a market-place in which they do not sometimes take their stand for a whole day together, tiring their invention, and amusing their hearers with an everlasting series of fictions and forgeries.

C H A P. IX.

Impudence, as it proceeds from Covetousness.

WE may define this vice to be *A disregard of reputation, when it stands in competition with interest.* A man harden'd by avarice, shall ask another to lend him money who has already trusted him to his cost. If at any time he is obliged to make a meat-offering to the gods, instead of duly observing the ceremony, and eating part of the consecrated food at home, he lays it up in salt that it may keep for another time, and very devoutly sups upon his friend's sacrifice. He takes the same opportunity of getting a meals meat for his servant, whom he calls to him before all the company, cuts him out a good large morsel, and disguising his avarice under the pretence of being merry, *Go you rogue, says he, there's a feast for you.* He is his own market-man, and that he may have the more for his money, colloques with the butcher, and tells him he has been always his friend. In the weighing of the meat,

meat, he throws a piece of flesh, or at least a supernumerary bone into the scale; if the butcher connives at it, he has his end, but if he grows angry, he turns it off with a laugh, and makes a jest of stealing his goods from him. If he is to shew the town to some strangers, he takes places for them at the theatre, and is not only content to screw himself into the bargain, but gets in his children the next day for nothing. If his neighbours have made a better purchase than ordinary, he offers to take the bargain off their hands. If he is at another man's house, he will not scruple to beg a turlow of hay or straw of him, and to save charges has the impudence to desire he will send it home to him. he goes into a publick bath without paying, and in sight of the master of the house, who calls out to him to no purpose, fowles himself over head and ears in the first tub that stands in his way; *I have bathed now*, says he, *without being obliged to any one*; and immediately huddles on his cloaths, and walks off.

CHAP. X.

SORDID AVARICE.

THIS sort of avarice, is *A passion for having money, without any regard to common decency.* A man of this temper, though his tenants pay him their rent duly every month, will tease them for the odd farthing that remained at their last reckoning. If he makes an entertainment, he knows to a single glass how much wine has been call'd for. When all the guests lay their respective offerings on *Diana's* altar, the goddesses may discover which is his by the quantity. Whatever you buy for him, tho' you gave but half the value, he shakes his head at the sight of it, and is afraid you have been hard upon him. Every pot and pipkin that is broken in the family is deducted out of his servants wages. If his wife has lost a little brass piece of money, the beds are pull'd down, the blankets shaken, the coffers removed, the whole furniture examined, and the house turned in-side out. If he sells any thing, he takes particular care that the purchaser may be a loser by him.

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He indites the man that defrauds his garden of a single fig, wears out any of his fields by crossing over them, or presumes to rob him of so much as a windfall, tho' it be but a rotten olive. He visits his ground every day, to see if the fences are good, and the hedges stand in the same place they did. He exacts forbearance-money from his debtors for every minute beyond the time of payment, and heaps interest upon interest. When he entertains his friends, he multiplies into a dozen dishes what another would serve up in one. When he is hungry he goes to the cook's shop, but finding every thing too dear for him, returns to his house with as good a stomach as he left it. He is continually inculcating to his wife one precept, *Never to lend any thing.* *An end of candle,* says he, *an handful of salt or oatmeal, a sprig of rosemary, and the like, amount to a great deal of money at the year's end.* His pockets are mouldy, his keys eaten up with rust, and his coat too short for him. A small vial of oil anoints him for life. He makes the barber shave him to the quick, that it may be the longer before he has occasion for him again. He takes off his shoes in the middle of the day that they may not wear out too soon, and is very

importunate with the fuller to put earth enough into his coat, that it may never more be subject to spots.

C H A P. XI.

A Man abandoned to all Sense of Shame.

A Man of this character is *one who breaks through all the rules of decency for the sake of a villanous jest*. If he meets a modest woman in the streets, he never lets slip the opportunity of doing something she can't see without blushing. When he is at a play, in the midst of a profound silence he falls a clapping, and while the whole audience is applauding, never fails to distinguish himself by a hiss. When all the theatre is hush'd and more attentive than ordinary, he lyes along upon his back, and makes such a dreadful yawning that the whole company look about to see what's the matter. He buys nuts at the most frequented stall in a full market, then falls a cracking them, and between whiles holds a discourse with the fruiterer. He seizes upon a man whom he knows only by name, and whatever haste

haste he is in, obliges him to give him an hearing. If he sees one coming out of a court of justice he congratulates him upon his success, tho' he has just lost a good part of his estate in a law-suit. He hires a consort of musick, buys up provisions, and if he meets any one who seems to want a meals meat, shakes it at him by way of insult, and asks him if he has a mind to eat a bit. He'll stand in a crowd of people, and tell any of his acquaintance so loud as to make them all hear him, that he is going to an entertainment, and intends to be very drunk to night. If he sells wine he adulterates it, and would give it a dash tho' it were for his own brother. He never lets his children go to a play till the latter end of it when they may slip in for nothing. If he is sent abroad upon any publick business, he leaves the money at home that was assigned him from the treasury, and lives all the way upon his colleagues. He starves the poor slave that follows him with his baggage, and increases his burthen at the same time that he retrenches his food. If his fellow commissioners receive any present from the towns they pass through, he immediately demands his share and converts it into ready money. When the

boy of the bath is attending him, *Child*, says he, *thou hast never any oil that is sweet*, and thereupon takes occasion to borrow some of his neighbours. If his own servant chances to find a piece of money, he cries *halfs*, and divides it with him like a friend. He has a measure of a particular make for the use of his domesticks, which he piles up very high, and is so dextrous at the management of it that with one sweep of the striker he brushes off half their dinner. Whenever he pays a sum of money he is sure to contrive it so that there may be several odd pence which are abated of course. If he gives a treat, he makes his servants gather up the fragments and render an account of them to the tenth part of a radish.

C H A P. XII.

Absurd or unseasonable Behaviour.

THIS kind of behaviour is *An ill-timing of a man's words and actions*. One of this character, when he sees his friend in an hurry of business, fastens upon him, communicates to him an affair

fair of difficulty, and begs his advice in it. When his mistress lies sick of a fever, he sends her word that he'll come and sup with her. He desires a man to be bound for him, who is but just come out of a jail for having been security for another. If he is witness in a cause, he comes to give his evidence when the whole trial is over. If he is invited to a wedding, he entertains the company all the while they are at dinner with the happiness of a single life. He asks a man that is tired to death with a long journey, to go and take a walk with him. As soon as a thing is sold, he finds out a chapman that would have given twice as much for it. He starts up in the midst of a company, and tells them a long story of what every one is better acquainted with than himself. He will needs be managing another man's affairs, who is forced to be under his direction because he does not know how to get rid of him. He is so much a friend to every one who makes a feast, that he comes and partakes of what he finds without standing upon the formality of an invitation. If the master of the house strikes his servant before him, he tells a story of a boy of his own whom he had beaten for the same fault, *upon which, says he, the unlucky*

rogue went away and hang'd himself. When he is chosen umpire by two persons who have both a mind to accommodate matters he raises new difficulties, and after having set them together by the ears, leaves them to end the business between themselves. When he is at a feast if he sees a man who is more grave than ordinary and has not yet taken a chearful glass, he singles him out from the whole company and desires him he may have a dance with him.

C H A P. XIII.

OVER-OFFICIOUSNESS.

THIS over-officiousness is *An idle affectation of shewing our good-will to others.* A fellow infected with this over-officiousness shall undertake another man's business, though he knows not how to manage any part of it. He makes a long harangue at a publick assembly in order to demonstrate the reasonableness of a thing which every one was before convinc'd of. At an entertainment he orders his servant to fill twice as much wine as his guests can drink. If there is a mis-
under-

understanding between two people, he works it up by his good offices to an open quarrel. He undertakes to shew another man the way to a place, though he is not acquainted with one step of it himself, and conducts him in his road till neither of them know where they are. He goes to his general and desires to be inform'd when he thinks of engaging the enemy, and what commands he shall have for him two or three days hence. When his father comes home, he tells him in his ear, That his mother is gone to bed, and he believes is in her first nap. If a physician forbids his patient to drink wine, this fellow advises him however to take a little, and try whether it will do him any hurt or not. If a man has buried his wife, he immediately composes an epitaph for her, in which, after having set down the names of her husband, father, mother, and what other relations he can think of, he adds *All of them persons of great worth*. If he is call'd as a witness in any cause, he values himself upon the office, and turning about to the people, tells 'em, He would have 'em to know, this is not the first time he has been upon his oath.

C H A P. XIV.

The A B S E N T M A N.

A BSENCE of mind is *A certain inattention that accompanies a man in every thing he says or does.* An absent Man, after having busied himself a long time in casting up a sum, shall ask one who sits by him how much the whole amounts to? If he has been engaged in a tedious law-suit, the very day that his cause comes to a hearing, he forgets he has any thing to do in town, and goes into the country to take the air. He falls asleep in a crowded theatre, and does not finish his nap till the audience are gone, and the doors shut upon him. After having over-eat himself, he is obliged to rise in the night, when he goes into the street, stumbles over his neighbour's house-dog, and is bit by the leg for his pains. If he sets a more than ordinary value upon any present which is made him, he lays it up so very carefully that the next day he does not know where to find it. When he is told that one of his intimate acquaintance is dead, and invited to the funeral, he

he makes a wry face, falls a weeping, but immediately dries up his tears, forgets what he is about, and says, *It hap- pen'd very luckily.* If one who is in his debt comes to pay him, he wisely considers that it is a money-affair, and will not receive it but before witnesses. In the middle of winter, he swears at his servant for bringing up his meat without a sallad. He makes his sons wrestle or fence before him, that he may see how they improve in their exercises, but never minds what they are doing till the poor boys can hardly stand upon their legs. Being a lover of lentils when they are well dress'd, he gathers them, puts them into the pot, and cooks them for his own eating; but not remembring that he has salted them already twice or thrice oftner than he should have done, he throws in handful upon handful till he has seasoned them up to brine. When the whole country is flooded with continual rain, he looks up, and says, *He thinks nothing in the world so refreshing as a moderate shower.* If he is asked how many people were buried last week, his head runs upon something else, and he answers you, *Ay, friend, I wish you and I had but half so many.*

C H A P. XV.

B R U T A L I T Y.

BRUTALITY is *A certain roughness that shews it self in a man's whole conversation and behaviour.* Ask one of this savage temper, if he has seen such a person lately, he answers you, *Prithee friend don't be impertinent.* Salute him never so respectfully, as a return to your civility, he flings his head another way. If you desire to know the price of any thing he has to sell, he grows surly, and asks *what fault you find with it?* If he sees a man making an oblation to the gods, and begging a blessing upon his undertakings, he ruffles him in the midst of his devotion, and tells him, *He finds he expects to be well-paid for his present.* He is inexorable upon the slightest offence; do but chance to tread upon his foot, or push him with your elbow, and he'll never forget you as long as he lives. If a friend desires to borrow some money of him, he at first gives him a flat denial, but upon second thought brings it to him, and throwing it down in a churlish manner, *Well, here 'tis,* says

SUPERSTITION. 35

says he, *but I never expect to see it again.* If he stumbles against a stone in the street, he looks back and falls a cursing it. If an acquaintance who has appointed to meet him upon business, stays but one moment beyond his time, he goes away in a passion, and lets him know that he has something else to do than to wait upon *him*. The savage will distinguish himself even at a feast, and mixes neither in the conversation nor diversions of the company. In a word, he is such an enemy to every thing of form, that he will not so much as join in the ceremonies of religion, or treat the gods themselves with common civility.

CH A P. XVI.

SUPERSTITION.

SUPERSTITION is *A certain weakness and terror of mind, proceeding from unworthy notions of the Deity.* The superstitious man, after having washed his hands and sprinkled himself with holy-water, carries a bay-leaf in his mouth, and would not for the world let it drop till the sun set. If a weazel crosses the road he stops short, be his business never so pressing; and will not stir a foot 'till some body

36 SUPERSTITION.

body else has gone before him and broke the omen, or at least till he himself has weakned the prodigy by throwing three stones. If he sees a snake in his house, he is immediately seized with a religious horror, and converts the room where he found it into a chappel. If he discovers a consecrated pillar in a place where several ways meet, he alights off his horse with great devotion, pours oil upon it, and begs a blessing of it. When a mouse happens to gnaw a hole in one of his sacks, he enquires of the soothsayer how he ought to behave himself under such an accident, and tho' the soothsayer honestly advises him to go home and mend his sack, he still thinks there is something more in the matter, and will never use it again as long as he lives. He is perpetually purging his house with religious ceremonies, and should he chance to walk over a grave, meet a funeral, or sit by a big-bellied woman, would scarce ever enjoy himself after. When he has a dream that he does not know what to make of, he consults all the augurs, wizards, and astrologers in the country, and cannot go to sleep again with any satisfaction till he has found out the god or goddess that put him in such a fright. He goes to the
priests

A discontented Temper. 37

priests of *Orpheus* every month to get himself initiated into their mysteries, and if his wife is not at leisure to accompany him, marches in the front of several old women, who bring his children after him in their arms. He washes his wife head at every fountain that falls in his way: and upon extraordinary occasions hires a set of priestesses to come and purify him all over. If he sees a man in a fit of the falling-sickness, he has a set form of spitting, which he makes use of very religiously to drive away the infection.

C H A P. XVII.

A discontented Temper.

A Discontented temper, is *A frame of mind which sets a man upon complaining without reason.* When one of his neighbours who makes an entertainment sends a servant to him with a plate of any thing that is nice, *What,* says he, *your master did not think me good enough to dine with him?* He complains of his mistress at the very same time she is caressing him, and when she redoubles her kisses and endearments, *I wish,* says he, *all*
D *this*

this came from your heart. In a dry season he grumbles for want of rain, and when a shower falls, mutters to himself, *Why could not this have come sooner?* If he happens to find a purse of money he takes it up, *had it been a pot of gold,* says he, *it would have been worth stooping for.* He takes a great deal of pains to beat down the price of a slave; and after he has paid his money for him, *I am sure,* says he, *thou art good for nothing or I should not have had thee so cheap.* When a messenger comes with great joy to acquaint him that his wife is brought to bed of a son, he answers, *That is as much as to say, friend, I am poorer by half to day than I was yesterday.* Tho' he has gain'd a cause with full costs and damages, he complains that his council did not insist upon the most material points. If after any misfortune has befallen him, his friends raise a voluntary contribution for him, and desire him to be merry, *How is that possible,* says he, *when I am to pay every one of you his money again, and be obliged to you into the bargain?*

C H A P. XVIII.

A suspicious Man.

A Suspicious Man, is *One who fancies that all the world have a design upon him.* If a suspicious man sends his servant to market to buy in provisions, he dispatches another immediately after him to enquire under-hand what every thing costs. If he travels with money in his pocket, he pulls out his purse and counts it over at every mile's end. When he is in bed with his wife, he asks her if all the doors are locked and bolted, and tho' she assures him she saw it done herself, rises in his shirt, lights a candle, and after he has visited every one of them has scarce the courage to go to sleep. When he is to receive his interest-money, he takes witnesses along with him for fear the persons should one day or other deny the principal. When he wants to have his coat scoured; he does not enquire what fuller is the best workman, but which of them will give him the best security that he shall have it again. If any one desires to borrow an earthen cup of him, he ge-

nerally refuses to lend it, or if he has the heart to part with it, is never at rest till he has it home again. He makes his footman walk before him, that he may be sure he does not run away from him. If those who buy any thing of him, bid him place it to their account, he desires they would please to pay him immediately, for he is not at leisure to run up and down after his money.

C H A P. XIX.

A S L O V E N.

SLOVENLINESS is *such a neglect of a man's person, as makes him offensive to other people.* The sloven comes into company with a dirty pair of hands, and a sett of long nails at the end of them, and tells you for an excuse, that his father and grandfather used to do so before him. However that he may out-go his forefathers, his fingers are covered with wrats of his own raising. He is as hairy as a goat, and takes care to let you see it. His teeth and breath are perfectly well suited to one another. He lays about him at table after a very extraordinary man-

A troublesome Fellow. 41

ner, and takes in a meal at a mouthful; which he seldom disposes of without offending the company. In drinking he generally makes more haste than good speed. When he goes into the bath you may easily find him out by the scent of his oil, and distinguish him when he is dress'd by the spots in his coat. He does not stand upon decency in conversation, but will talk smut, tho' a priest and his mother be in the room. He commits a blunder in the most solemn offices of devotion, and afterwards falls a laughing at it. At a consort of musick he breaks in upon the performance, hums over the tune to himself, or if he thinks it long, asks the musicians *Whether they will never have done?* He always spits at random, and if he is at an entertainment 'tis ten to one but it is upon the servant who stands behind him.

C H A P. XX.

A troublesome Fellow.

A Troublesome Fellow is *One whose conversation is painful to you, without being prejudicial.* Such a fellow will

D 3

wake

wake you out of your first sleep, to give you an account of something you are not at all concerned in. If a man has waited for a wind, and is now just going a ship-board, he begs of him to take a turn with him upon the *Strand*. He snatches a child from its nurse, dandles it in his arms, and falls a lisping nonsense to it. He tells you at dinner, That he took the waters yesterday, and that they passed very well. He asks his mother, in a full assembly, upon what day of the year she was *delivered* of him? He then tires the company with an account of his own private affairs; tells them, That he has always a cistern of rain-water by him: Acquaints them with every pot-herb in his garden; and lets them know he keeps a good table, and that his house is open always to strangers. He has generally some pleasant indigent fellow to dine with him, and divert his guests, to whom he calls out every now and then, *Come, Why don't you make us merry?*

C H A P. XXI.

V A I N - G L O R Y.

VAIN-GLORY is *An ambition about trifles; or, such a desire of fame and reputation as is below a man of sense.* The vain man has a particular affection for the upper end of a table. He carries his son to *Delphi*, where he cuts off his hair with great solemnity, and makes an offering of it to *Apollo*. He has an equipage of blacks to distinguish himself from ordinary men, and makes his payments in money that comes fresh from the mint. After having sacrificed an ox, he dresses up the horns with ribbons, and hangs them out before his door, that every one may see what a magnificent victim he has offered to the gods. If he has assisted in the morning at a solemn cavalcade, he walks about town all the day after in his robe of state. If a dog dies in his family he erects a little monument over him, with an inscription, to acquaint the reader that *He was of the Malta breed*. He hangs up a consecrated ring in the temple of *Æsculapius*, and loads it with fresh gar-

garlands 'till he has worn it out. He makes use of the most precious ointments, and fills every place he passes thro' with incense and perfumes. He is very ambitious of that place in the common-wealth, which gives him an opportunity of appearing in the greatest splendor, and dazzling the eyes of the people. When he is to give an account how he has discharged his office, he comes out dress'd in a white robe, and a wreath of flowers: *O Athenians*, says he, *I have omitted nothing during the time of my magistracy which might redound to the publick good. I have sacrificed whole hecatombs to the gods. Depart in peace, and prepare yourselves for the blessings that are ready to fall upon you.* After which he returns home with great satisfaction, and tells his wife, That no man ever came off with such universal applause.

C H A P. XXII.

A niggardly Temper.

A Niggardly temper is *A disposition of mind which makes a man value his money more than his reputation.* When

a man of this humour is obliged to make an offering to the gods, as an acknowledgment for some signal favour, he presents them with a plain garland; alledging, that a wreath of flowers from a grateful heart, is as acceptable as a crown of gold. If at a meeting of his fellow-citizens, there is a motion for a charitable contribution, he sits upon thorns all the while it is debating, and at last shuffles out, under pretence, that he is always sick in a crowd. When he marries his daughter, he slays a victim according to custom; but desires the priests to burn no more of the flesh than is absolutely necessary, and sells the rest of it. He hires fellows to serve at the wedding-feast, but makes it in his bargain, that they shall dine at home. If he is captain of a ship, he lets out his own bed, and borrows the pilot's. You often meet him coming from market with a joint of meat, and a great bundle of pot-herbs, under his cloak. He has so little change of raiment, that all the while his coat is scowring, he is forced to divert himself at home in his doublet. If he hears of a collection that is making for a poor friend, he intrenches himself in his house, locks his doors, and is sure not to be at home all that day. He does not allow his wife to keep a servant, but
bar

46 O S T E N T A T I O N.

bargains with an occasional one to attend her whenever she makes a visit. He sweeps his own chamber, shakes up his bed, and when he would make a figure, sends for his taylor and orders him to turn his old coat,

C H A P. XXIII.

O S T E N T A T I O N.

O S T E N T A T I O N is *An endeavour to pass for a man of greater consequence than one really is.* An ostentatious man standing upon the publick key, amidst a concourse of forreigners, who are not acquainted with him, is in great pain for his effects at sea, and wonders he has had no news from ships which are not in being. He talks of several sums of money that he has out at use; and of interest that is due to him from persons who never once heard of the principal. If he enters into discourse with a stranger upon the road, he makes him believe that he is intimately acquainted with *Alexander* the great; and tells him, if ever he sees him at his house in *Athens*, he will shew him a cup set round with diamonds, which he brought

OSTENTATION. 47

brought with him from the *Persian* expedition. He undervalues every thing he meets with in his own country, and tells you very gravely, That the *European* workmen are not to compare with your *Asiatics*. He boasts of the correspondence he still keeps up among the generals of the army; and is surprized to hear, that his good friend *Antipater*, by the last letter he received from him, is returned to *Macedonia*. He assures you that the magistrates of *Athens* have complimented him with an exemption from all customs, but that he never makes use of his privilege, because he loves to be upon an equal foot with the rest of his fellow-citizens. He very often talks of a largess he made to the common people in a dearth of provisions, which happened no body knows when: He tells you at first, that the corn he distributed at that time, to the best of his memory, did not cost him less than five talents; but immediately after considering, that it was divided among six hundred persons, and recollecting the quantity each of them receiv'd, he finds the sum was ten talents, without reckoning the charge he was at, in fitting out the ships that brought it, and other expences
upon

upon the same occasion. You may see him at a fair, with all the jockies prancing round him, upon their best horses, which he examines one by one, and afterwards dismisses, as not finding any for his purpose. He then rambles from shop to shop, in order to buy some very rich robe, which he takes care not to meet with. He frequently chides his footman, and asks him, in a crowd of people, How often he must charge him never to come abroad without gold in his pockets: Tho' he rents his house from quarter to quarter, if a stranger happens to visit him, he tells him, that he has lived in it thus long, because it was an house his father left him; but that he finds himself so streightned for want of room, and has every day such a crowd of visitants, that he must be obliged at last to dispose of it.

C H A P. XXIV.

P R I D E.

PRIDE is *A contempt for every one but a man's self.* If you meet a proud man in a publick walk, and would talk

talk with him upon business, he orders you to come to him after supper. If he does a man a kindness, he takes care to receive his acknowledgments in a full assembly. It is a rule with him, never to make the first visit. He seldom dispatches a trades-man upon a single attendance, but bids him call again the next morning. When he walks the streets, he never condescends to look about him, or to know any one he meets. When he gives an entertainment he very rarely vouchsafes to sit down with the company himself, but desires some inferior friend to do the honours of his table, and make them welcome. When he pays a visit, he sends a servant before him to give notice that he is coming. He takes great care to keep people at a distance, and admits none to his presence when he is eating or dressing. He is above minding his own business, but orders all accounts to be given in to his steward. He keeps up his state in his most familiar epistles. Never descending to the ordinary phrase of *you will oblige me if you do this*. His stile has more authority in it, *I expect that this be done: I have sent one to take it out of your hands: let my orders be obey'd*.

C H A P. XXV.

C O W A R D I C E.

COWARDICE is *A timorous and abject state of mind.* The coward if he is on ship-board mistakes a promontory for a privateer, and fancies every rock he sees, to be the hulk of some vessel just cast away. The ship no sooner begins to toss, but he is frighted out of his wits, and asks the master, *If he is sure there is never an atheist in his crew?* If he sees the pilot going to tack about, he turns pale, and asks him, whether he sees a quicksand. He then gives an account to the person who sits next him, of a terrible dream he had last night, with which his fears encrease so fast upon him, that he strips himself stark naked, prepares to swim for his life, and begs of the sailors to set him ashore as soon as possible. If he is obliged to serve in the army, he is seized with a panick fear at the sight of a few bushes, and calling his fellow-soldiers about him, points to the place, and tells them, His own eyes are not good enough to distinguish at that distance, whether they

they are friends or foes. If he sees the armies engaged, and men begin to drop on both sides, he tells his comrades, He came out in such a hurry this morning to fight the enemy, that he forgot to bring his sword with him; and immediately scowers back to his tent to fetch it. As soon as he gets thither, he sends his boy to see which way the battle goes, and in the mean time hides his sword under his bed, where he is sure not to find it till the fight is over. In the mean time, if any man chances to be brought wounded from the battle, he runs out to meet him, desires him not to be cast down, binds up his wounds, keeps away the flies from them, and is as busy as any man in the army at every thing else but fighting; while he is thus taken up with his patient, if he hears the trumpets sound a fresh charge, he curses them for keeping such a confounded noise, that the poor sick man cannot go to sleep for them. He takes special care, during this his attendance, to get himself all over dawbed with blood, and meeting his fellow-soldiers upon their return to the camp, tells them, that he made a shift to bring off one of his friends, whom he is taking care of in his tent, and

52 *An OLIGARCHIST.*

has saved *his* life, tho' at the peril of his own.

C H A P. XXVI.

An OLIGARCHIST,

Or one who is of the faction of the Nobles, in opposition to the people in a Commonwealth.

AN Oligarchist is *A person who is always aspiring to honour and sovereignty, without any regard to profit.* While the people are deliberating upon the choice of a person to assist the magistrate in the exhibiting of a publick shew, he stands up and declares that he is ready to accept of the employment. Of all the verses in *Homer* there is none which pleases him so much as that famous monarchical sentence,

Οὐκ ἀγαθὸν πολυμοιρανίη εἰς κοίρας ἔστω.

A multitude of rulers ever shun:

Happy the city that is rul'd by ONE!

As for the rest of the poem he knows nothing of it. His common way of talking
is

An OLIGARCHIST. 53

is *Let us retire and discuss this point among ourselves. Affairs of state are not to be trusted to vulgar ears. We must take care how we prostitute the magistracy to the common people.* If he thinks any one has affronted him, he declares the same city cannot hold them both. He appears in publick magnificently dress'd, and walking about the *forum* in an haughty manner, complains to his friends, that unless things are speedily put into another method, he has thoughts of retiring from publick business. He cannot bear the noise, the crowd and tumult of the people in courts of justice, and is fretted to death, at a publick assembly, to see a plain awkward man sit on the same bench with him, only because he is his fellow-citizen. He mortally hates all popular orators, and has a particular aversion to those who have no pretence to a post in the common-wealth but their own merit. He often reflects upon the memory of the great *Theseus* himself, who first established this equality among the people of *Athens*, and whom for that reason he terms the author of all their confusions. These are the usual points upon which this empty politician is perpetually en-

54 *The superannuated Scholar.*
enlarging among strangers, and those of
his own faction.

C H A P. XXVII.

*A Man who would accomplish himself
when it is too late.*

A Man who would accomplish himself when it is too late, is *one who sets up for a fine gentleman in his old age.* He begins to read the poets at sixty, and were it not for the badness of his memory would make a very hopeful scholar. To shew his improvements, he repeats a favourite passage to his friends, but unluckily blunders in the quotation, and forgets half his lesson. He makes his own son teach him the use of his arms, and how to face to the right and left. If he is going out of town he gets upon a prancing horse, and to shew his skill in riding makes him bounce and curvet till he has thrown him into the mire. You often see the old fool darting at a statue, or shooting at a mark among his footmen with his bow and arrows; however out of an impertinence natural to a superannuated scholar, he pretends to instruct his masters at the same time he is learn-

DETRACTION. 55

learning of them. In a word, his head is so full of his new acquirements, that when he is stripped stark naked, and ready to go into the publick bath, he cannot help cutting a caper to shew the world that he has learnt to dance.

C H A P. XXVIII.

DETRACTION.

DETRACTION is *The giving a malicious turn in conversation to all the parts of another man's character.* The detracter, when he is asked whether he knows a *new man* who has lately raised himself by his merit, runs thro' his whole genealogy; *His father was a footman,* says he, *and his true name Sofia,* tho' when he was in the army he was pleased to call himself *Sofistratus*, and had afterwards the good luck to be made a free man of Athens. His mother was a servant-maid, came out of Thrace, and you know, continues he with a malicious smile, *all the Thracians are gentlewomen of course.* You may guess what this man is by his parentage; upon which he has another fling at his mother, *who,* says he, *was one of those*

36 DETRACTION.

those virtuous matrons that keep an house for the accommodation of both sexes. If he hears one who is absent spoken ill of, he declares, that fellow was always his aversion. He has the look of a rascal, says he, and yet is a greater rascal than he appears to be. His wife, poor woman! has a blessed time of it, he keeps her as lean as a rake, and will not so much as afford her a warm bath in the midst of December. If any one chances to leave the company, he takes the advantage of his retreat, and attacks him after the same unmerciful manner. In short, he is neither checked by friendship or humanity, but tears to pieces the reputation of his most intimate acquaintance, and rather than want a subject for slander, will even revile the memory of the dead.

F I N I S.

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